obſervation, who have acted like rational creatures, or ſhewn any vigour of intellect, have accidentally been allowed to run wild—as ſome of the elegant formers of the fair ſex would inſinuate.

The baneful conſequences which flow from inattention to health during infancy, and youth, extend further than is ſuppoſed—dependence of body naturally produces dependence of mind; and how can ſhe be a good wife or mother, the greater part of whoſe time is employed to guard againſt or endure ſickneſs? Nor can it be expected that a woman will reſolutely endeavour to ſtrengthen her conſtitution and abſtain from enervating indulgencies, if artificial notions of beauty, and falſe deſcriptions of ſenſibility, have been early entangled with her motives of action. Moſt men are ſometimes obliged to bear with bodily inconveniencies, and to endure, occaſionally, the inclemency of the elements; but genteel women are, literally ſpeaking, ſlaves to their bodies, and glory in their ſubjection.

I once knew a weak woman of faſhion, who was more than commonly proud of her delicacy and ſenſibility. She thought a diſtinguiſhing

tinguiſhing taſte and puny appetite the height of all human perfection, and acted accordingly.—I have ſeen this weak ſophiſticated being neglect all the duties of life, yet recline with ſelf-complacency on a ſofa, and boaſt of her want of appetite as a proof of delicacy that extended to, or, perhaps, aroſe from, her exquiſite ſenſibility: for it is difficult to render intelligible ſuch ridiculous jargon.—Yet, at the moment, I have ſeen her inſult a worthy old gentlewoman, whom unexpected misfortunes had made dependent on her oſtentatious bounty, and who, in better days, had claims on her gratitude. Is it poſſible that a human creature could have become ſuch a weak and depraved being, if, like the Sybarites, diſſolved in luxury, every thing like virtue had not been worn away, or never impreſſed by precept, a poor ſubſtitute, it is true, for cultivation of mind, though it ſerves as a fence againſt vice?

Such a woman is not a more irrational monſter than ſome of the Roman emperors, who were depraved by lawleſs power. Yet, ſince kings have been more under the reſtraint of law, and the curb, however weak, of honour, the records of hiſtory are not filled with

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